1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15



kwamai spoke tongues similar or identical with each other, but set off from Maricopa-Halchidhoma.

The Maricopa have been historically linked with the adjacent Pima. For this reason they have been invariably dismissed as merely Pima-like by earlier writers who uniformly approached from the side of the historically more important, and more numerous, Pima. Their culture was, however, not that of the Pima. It was rather a lower Colorado culture resembling the Pima to no greater degree than the Pima themselves resembled the lower Colorado peoples.

There are today two Maricopa communities; one in the confluence of the Gila and Salt Rivers, the other, smaller, on the south bank of the Salt at Lehi, a few miles north of Mesa. To the local whites, all the members of these communities are "Maricopa." Actually they consist of the five Yuman tribes mentioned above, intermarried through several generations. It would be difficult to say whether Maricopa or Halchidhoma blood is now preponderant: the Kohuana, Halykwamai, Pima, and lesser ingredients, such as Yuma, are small. Today they form tribally unsegmented communities of Maricopa speech.

The larger Maricopa community in the Gila-Salt confluence numbers somewhat under three hundred individuals. Their scattered houses lie on the extreme western end of the Gila River Indian Reservation, a few miles west of Laveen and about fifteen southwest of Phoenix. There is little contact with the Pima villages, the nearest of which is now ten miles southeast near Gila Crossing. All the notes on which this paper is based were obtained from this community. That at Lehi was not visited. The Lehi group was said to consist of a half dozen families, primarily Halchidhoma. The earlier location of these mixed groups was on both sides of the Gila from Gila Crossing for ten miles upstream to Pima Butte. This area was abandoned in favor of the present locations a half century ago. There is now no Yuman-speaking person in their former territory, nor on the so-called Maricopa Indian Reservation twenty-five miles south, and none in the Gila Bend district.

Little of the ancient culture remains, the "Maricopa" having

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa
Yuma
Mohave



happily effected the change to modern rural conditions. Every household still has its metate and mortar in daily use; mesquite and other wild plants are sometimes gathered; grain is still stored in basket granaries; cookery is not entirely transformed; occasionally a cradle-board is constructed and its binding band woven; a few gourd rattles survive, and at least one calendar stick. Quantities of pottery are yet made by the ancient process; the bulk is modified to suit tourist tastes, but the common cooking pots of former days are to be found at every hearth. On the other hand the ancient dress, houses, and implements have gone completely. Native varieties of corn, beans, pumpkins, cotton, and tobacco have disappeared. Non-material elements have survived to some degree. To be sure, dances have long been forbidden, with shamanism, and the songs have disappeared with these. I was told that no living person has had dreams of the ancient type. There is one possible exception, a man with some pretensions to shamanistic knowledge, but I was unable to make contact with him. Only a few know fragments of the old song series, although the knowledge of their names and functions is well preserved. On the whole though, the old religious outlook persists: few of them are Christians. The younger people incline to agnosticism; older ones will call in a Pima shaman, or did so until a few years ago. Chiefs are a thing of the past and were probably never of much moment. The sib system and its attendant naming habits is undoubtedly the most flourishing part of the old thought system, although it too is beginning to disintegrate. But the old culture persists best in everyday behavior: mannerisms, sayings, personal relations, and speech. Although all the younger people and many of middle age speak English as well after a fashion, Spanish is little known.

On the whole, the Maricopa today are as much deculturated as the Yuma and Mohave and perhaps as much so as the Pima. Far less is open to direct observation than among the Papago and Western Apache. All items of non-material culture in the present account are the result of inquiry. Some fragments of material culture are still extant, and I found it quite possible to have

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15



informants manufacture most of the implements as they had seen them in their youth.

My principal informant was Kutŏ'x (also known as uwâ'n,ᵃ), an Halchidhoma, eighty-three years old in 1929–30. He was born near Maricopa Wells before that place became a way-station for California-bound Americans in the 1850s. He died in the summer of 1930. I thought it would be possible to get a complete picture of Halchidhoma culture from him, as he knew it from his father, who was one of the original migrants from the Colorado. He had, however, grown up speaking the nearly identical Maricopa dialect and in predominantly Maricopa communities. It was possible to get a partial picture of life on the Colorado. He proved a thoroughly useful informant for both Maricopa and Halchidhoma. My other principal informant was Last Star (xomâce'-kupa'ʀâ; also known as Thomas Sak O Par), a man of about sixty-five, essentially Maricopa, but with Kaveltcadom and Kohuana affiliations. On the whole his information was more trustworthy than Kutox's. Some use was made of Josepha Juan (tŭksa'vâ), a woman of about the same age, an Halchidhoma; her daughter Mary, aged about thirty; Hoot Somegustava (ᵃxuᵘt), an Halchidhoma-Maricopa woman about sixty-five; her daughter-in-law, aged thirty; Charlie Redbird (matâkwĭsnunyĕ'), a Maricopa-Halchidhoma in his late forties; his son Claude; and Manyan (maᴵnyă'n), a Kaveltcadom-Kohuana man who was born, by his own calendar record, in 1859–60. In addition a number of anonymous informants were interviewed incidentally by myself, or on her own account by Mrs. Redbird, my interpreter. It must be understood that these informants cannot really be separated by tribes; the ascriptions given indicate only the predominant strains in their mixed lineage. Their information was essentially Maricopa, except as they happened to remember otherwise.

My interpreter throughout was Mrs. Ida Redbird, now in her late thirties. She is a granddaughter of Kutox, daughter of Hoot, and wife of Charlie Redbird above. Altogether an exceptional woman, much of my success was due to her understanding and sympathy with my purpose, and to her enterprise in voluntarily